

A  
PASTORAL LETTER  
FROM A  
MINISTER  
TO HIS  
PARISHIONERS;

Being an earnest Exhortation to them to take

Care of their SOULS;

AND

A Preparative in order to render all his future  
Methods of Instruction more effectual  
to their Edification.

To which is Added, the

Christians daily Devotion;

WITH

DIRECTIONS

HOW TO

Walk with GOD all the Day long.

BEING A

Continuation of the PASTORAL LETTER.

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DUBLIN:

Printed by S. POWELL, in Crane-lane,  
M DCC LXII.

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Christian Devotion;

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Continuation of the Pastoral Letter.

DUBLIN:

Printed by J. Powell, in Great Street.

MDCCLXII.



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The Earnest EXHORTATION of a Minister to his Parishioners, to take Care of their Souls.

*Most dearly beloved Neighbours,*



MY Heart's Desire and Prayer to God for you is, that you may be saved; and my most sincere Endeavours shall ever be, by all Christian Methods I can think of, to promote your Salvation. And as I cannot hope, either by *Doctrine* or by *Reproof*, or by *Instruction in Righteousness*, to prevail upon those, to comply with any Methods I can devise for the good of their Souls, who are not thoroughly sensible of the worth of them; I think it requisite, in order to make my future Labours more effectual with you, to lay before you such Considerations as may make you sensible of the inestimable Value of your immortal Souls.

I take it for granted, that you believe you have Souls. My Business is, to awaken you to a serious Concern for their everlasting Welfare; a Concern the most necessary of all others; and yet, I fear, very little laid to Heart; for otherwise the generality of Men could not possibly live as they do: They would not imploy all their Care and Pains in providing a Maintenance for these perishing Bodies, and leave the most valuable Part of themselves, their Souls, altogether neglected. Were we to die as the brute Beasts, and that when our dead Bodies are laid in the Grave, there were an end of us; if this determined all our Hopes and Fears, and we returned to our Native Dust, therein to remain for ever; then might we Eat and Drink, and take our fill of Pleasure in this World, as too many do: But if the Soul, when it leaves the Body, does immediately enter into a State of Happiness,

pineness, or Misery; if there be a Resurrection both of the Just and the Unjust, as most certainly there is; if a future Account must be given of every thing done in the Body, whether it be Good, or whether it be Evil; and if our Eternal State shall be appointed us, either in Bliss or Torment, according as we have behaved ourselves in this Life, as undoubtedly it shall; methinks it behoves every one of us to look well about us, to enquire seriously what we have been doing all this while; whither the Path we are in leads us; and what will our future State be.

In order to persuade you to apply your Thoughts to these most important Considerations, I know no Method which (thro' God's Blessing) seemeth more likely, than to lay before you the inestimable Value of your Souls; the infinite Concern you have in their Welfare; how liable they are to be lost and undone for ever; what excellent Provision our most gracious God hath made for their Security; and how just it will be in him to condemn them to the Extremity of Misery, if you wilfully neglect the Care of them.

*First, Therefore I entreat you to consider the great Worth and Value of the Soul.* Remember that it is the immediate Offspring of God; that it came from Heaven, from the Father of Spirits; *God breathed into Man the Breath of Life, and Man became a living Soul, Gen. 2. 7. God made Man in his own Image, (not according to the Likeness of any of the rest of the Creatures) a little lower than the Angels, and crowned him with Glory and Immortality.* This is our peculiar Privilege beyond all the Beings of this lower World, that we resemble our Maker, who is the most excellent Being. This is the Prerogative of that Spiritual and Immortal Part of us, our Soul; and consequently the Soul of Man must needs be exceeding Precious and Valuable.

Our Bodies are Houses of Clay, whose Foundations are in the Dust; and though, as the *Plalmist* saith, *they are curiously wrought and fashioned*, yet all the Workmanship bestowed on them is, that they may be service-

serviceable to our Souls; fit Tabernacles for that immortal Part to dwell in. The worth whereof will farther appear from that wonderful Esteem those have of it, who may be supposed to be best acquainted with the true Value of Souls.

Thus God the Father takes great Delight in being called, and esteemed, a *Lover of Souls*; and accordingly hath laid out his Thoughts from everlasting, for the bringing in of them to himself. The Counsels and Contrivances of Heaven have been spent on them. The Father thought nothing too dear to secure and save them; and therefore when he foresaw we would not continue in that State of Innocence and Happiness wherein we were at first created, he contrived to make us capable of another Happiness, and that at no less Expence than the Blood of his own beloved Son. And certainly God would not have thus concerned himself about things of little Value: No assuredly, our Souls are exceeding precious in his Eyes, who hath prepared the greatest Happiness for them, and thought nothing too much to secure it.

Again: When the Son of God undertook to rescue them from the Slavery of Sin, and Dominion of the Devil, he thought it sufficiently worth his while to descend from Heaven, and put on the Form of a Servant, and make himself of no Reputation, to live a miserable Life, and die a painful and an accursed Death. And surely he had not so mean an Esteem of his own heavenly Glory, (1 *Joh.* 1. 18.) as to part with it for Trifles. And then certainly neither can you think your Souls of little Worth, when the Son of God thought them worth his dying for. He would not have thought fit to pay so vast a Ransom as his precious Life, for a thing of small Value; yea, himself hath assured us, beyond all Contradiction, that the Gain of the whole World is not a sufficient Recompence for the Loss of one's Soul.

Again: The Holy Ghost is still carrying on that great Work of God's Mercy in the Salvation of our Souls: For their Sakes it is that he hath made so many Revelations of God's Will to the World, and confirm-



ed them by so many Miracles: Therefore he still follows us with his preventing and assisting Grace; he inspires us with good Thoughts, and kindles pious Desires in us; he warms our cold Affections, and enflames our Hearts with Devotion; he checks and restrains us from Sin, and upbraids us when we commit it; he still importuneth, woeth, and intreateth, that, if possible, he may awaken us into a Sense of our Danger, and excite and quicken us to pursue the Methods of our own Safety and Happiness. What then are not our Souls worth, about which the blessed Spirit takes so much Care to save, and make them happy?

The good Angels are ministering Spirits for the good of Souls: They pitch their Tents about them, and think it no Disparagement for such glorious Beings as they are to guard them, and to converse with them: They still wait to receive the Souls of good Men, when they depart out of the Body: They rejoice at the Conversion of Souls; a certain Sign that they have an entire Value for them.

Yea, the Devils themselves do know, that, in God's Esteem, nothing is so valuable under the whole Heaven, as the Souls of Men; and therefore, as the greatest Instance of Spite and Malice they can do to God, they make it their utmost Endeavour to seduce and destroy them. They envy the Happiness Men are capable of, and accordingly labour in their Destruction, and triumph when they have accomplished it.

Thus you see, the Soul is of the greatest Value. How much then does it behove you to take care of it? What Madness is it to suffer the Body to engross all your Care and Thoughts, your Labour and Time; and to permit that precious and immortal part of you, your Soul, to be overlooked, as a thing not worth any serious Notice or Regard? Especially if you will consider,

Secondly, *That the Loss of the Soul is the most intolerable of all other Losses.* For indeed the Soul may be lost: not that it shall cease to be, (it were well for wicked

wicked Men if it could) but it may be undone and miserable, and in that Sense lost to all Eternity; deprived of that Heaven of Happiness which God hath provided for it; of the Enjoyment of him, *in whose Presence is Fullness of Joy, and at whose Right-hand there are Pleasures for evermore.* Nor is this all; the Soul is not only capable of being deprived of infinite Bliss, but of being plung'd too in the Extremity of Despair and Misery; it is liable to be given over to the Violence and Fury of Devils, and Devilish Spirits; to be committed to the hateful Society of those miserable Beings, where Wrath and Envy, Malice and Ill nature, only are to be found, where no Joy, no Peace, no Love, ever enter.

The Misery of which dreadful State the Holy Spirit hath represented by Expressions denoting the greatest Horror and Torment; *by a Lake of Fire and Brimstone, Everlasting Flame, a never-dying Worm, unquenchable Fire, &c.*

This is the dismal State the Souls and Bodies of the Wicked will be condemned unto for ever, wherein they must suffer Day and Night, without Rest or Intermission. O dreadful State! with this Addition to the Extremity of Torments, that they will never have an End! Some Comfort it might be to those miserable Souls, had they any Hopes of Deliverance; but it must needs exceedingly imbitter every Torment to them, to think of that never-ending Duration of Torment to come; that after they have been in a consuming Condition for Millions of Millions of Ages in Hell, they have still an Eternal Hell behind, and are as far distant from the End of their Miseries, as they were when they first began. This must needs plunge the wretched Soul into extreme Desperation.

This State we are liable to be betray'd unto, we are in great Danger of it; and how we came to be so, is what I entreat you, in the next Place, to consider, and to behave yourselves accordingly.

Thirdly, *Consider the great Danger your Souls are in, by reason of Sin.* God created the first Man Adam without Sin, and indued his Soul with a full Knowledge of his Duty; and with such a Strength, that

he might, if he would, perform all that was required  
 of him. Having thus created the first Man, he  
 made a Covenant or Agreement with him to this Pur-  
 pose; That if he continued in Obedience to God,  
 without committing Sin, then, *first*, that Strength of  
 Soul which he then had, should still be continued to  
 him; and *secondly*, that he should never die, but con-  
 tinue in a State of Happiness for ever. But, on the  
 other Side, if he committed Sin, and disobeyed God,  
 then both he and all his Children after him should lose  
 that Knowledge and that perfect Strength which  
 enabled him to do all that God required of him:  
 And *secondly*, should be subject to Death; and not  
 only so, but to eternal Damnation in Hell.

This was the Agreement made with *Adam*, and all  
 Mankind in him, (*which we usually call the first Co-  
 venant*) upon which God gave *Adam* a particular  
 Commandment, which was no more but this; that he  
 should not presume to eat of one only Tree of that  
 Garden wherein he had placed him; which God  
 called, *The Tree of Knowledge of Good and Evil*. But  
*Adam*, by the Persuasion of the Devil, eats of that  
 Tree, disobeys God, and so brings that first Curse up-  
 on himself and all his Posterity; And so by that one  
 Sin of his, he lost both those together; I say, the  
 full Knowledge of his Duty, and the Power of per-  
 forming it. And we being born after his Image, lost  
 them likewise; and so are become both Ignorant in  
 discerning what we ought to do, and Weak and Un-  
 able to the doing of it; having a Backwardness to all  
 Good, and an Aptness and Readiness to all Evil; like  
 a sick Stomach, which loaths all wholesome Food, and  
 longs after such Trash as may nourish the Disease.

This is the Fountain and Original of all our Misery.  
 The Consequence hereof is, that we are now exposed  
 to an infinite Number of Temptations from the World,  
 the Devil, and our own corrupt Nature; that we are  
 ready and inclined to hearken to them, and sin against  
 our Maker; and thereby are in continual Danger of  
 being betrayed to that miserable State before described.  
 And this, I hope, may be sufficient at present to assure  
 you,



you, that your Souls are in Danger. And yet that you may not neglect them as past Hopes, but may be encouraged to set yourselves in good Earnest to take care of them, consider,

Fourthly, *What an excellent Provision it hath pleased God, in his wonderful Mercy, to make, in order to rescue and deliver them from these Dangers; and what is required of us in Compliance with this great Mercy.* This God hath done by giving us his Son, and in him making a New Covenant with us, after we had broken the first.

‘ *He has given us his Son, as the great Captain of our Salvation, to redeem and rescue us from the Power and Dominion of the Devil or Satan, that great Rebel against God; from whom the Devil having caused us to revolt, he carries us captive at his Will, causing us to fight against our Maker, as many as he can detain in his Servitude: But God, I say, has given us his Son, to rescue and recover us out of such a fearful State of Sin, Rebellion and Misery.* -

‘ And this he has done, by making in him a new Covenant with us, after we had broken the first; that is, by proposing the most gracious Terms of Reconciliation, thro’ him our great Mediator and Redeemer; and by making Satisfaction, as for our Breach of the first Covenant, so for the Sins of as many of us as truly repent of our Transgressions under the Second.

‘ This *Second Covenant* was made with *Adam*, and us in him, presently after his Fall, and is briefly contain’d in these Words, *Gen. iii. 15.* where God declares, that *The Seed of the Woman should bruise the Serpent’s Head;* and this second Covenant is made up, as the first was, of some Mercies to be afforded by God, and some Duties to be performed by us.

‘ God herein promised to send on Earth his only Son, who is God equal with himself, to become a Man like unto us in all Things, Sin only excepted, and he to do for us these several Things.

‘ 1. To make known unto us the whole Will of his Father, in the Performance whereof we shall be sure to be accepted and rewarded by him. And this was one part of his Business which he performed in those  
‘ many

many Sermons, Doctrines and Precepts we find set down in the Gospel. And herein he is our *Prophet*; for it was the Work of a Prophet of old, not only to foretel, but to teach. Our Duty in this Particular is, to hearken diligently to him, to be most ready and desirous to learn that Will of God which he came from Heaven to reveal to us.

2. The *Second* Thing he was to do for us, was to satisfy God for our Sins, not only that one of *Adam*, but for all the Sins of Mankind, that truly repent and amend, and by this Means to obtain for us Forgiveness of Sins, and the Favour of God; and to redeem us from Hell and eternal Damnation, which was the Punishment due to our Sin. All this he did for us by his Death: He offered up himself a Sacrifice for the Sins of all those who heartily bewail and forsake them. And in this he is our *Priest*; it being anciently the Priest's Office to offer Sacrifice for the Sins of the People. Our Duty in this Particular is, *first*, truly and heartily to repent of our Sins, and to forsake them; without which they will never be forgiven us, though that is the thing for which Christ died. *Secondly*, Stedfastly to believe, that if we give ourselves up to Christ, we shall have the Benefits of that Sacrifice of his; that all our Sins, how many and great soever, shall be forgiven us, and we shall be saved from those Eternal Punishments which were due unto us for them. Another Part of the Priest's Office was, Blessing and Praying for the People; and this also Christ performs for us. It was his special Commission from his Father to bless us, as *St. Peter* tells us, *Acts* iii. 26. *God sent his Son Jesus to bless you*; and the following Words shew wherein that Blessing consists, *in turning away every one of you from your Iniquity*. Those Means which he hath used for the turning of us from our Sins, are to be reckoned of all other the greatest Blessings; and for the other Part, that of Praying, that he not only perform'd on Earth, but continues still to do in Heaven, *he sits on the Right Hand of God, and makes Request for us*, *Rom.* viii. 34.

Our

Our Duty herein is, not to resist this unspeakable Blessing of his, but to be willing to be thus blest, in being turned from our Sins; and not to make void and fruitless all his Prayers and Intercessions for us, which will never prevail for us, while we continue in our Sins.

3. The *Third* Thing that Christ was to do for us, was to enable us, or to give us Strength to do what God requires of us. This he doth, *first*, by taking off from the Hardness of the Law given to *Adam*, which bound us never to commit the least Sin, upon the Pain of Damnation: So that now God requires of us only an honest and hearty Endeavour to do what we are able; and where we fail of that, through Weakness, he accepts of our sincere Repentance. *Secondly*, By sending his Holy Spirit into our Hearts, to govern and Rule us, to give us Strength to overcome Temptations to Sin, and to do all that he now, under the Gospel, requires of us. And in this Christ is our *King*, it being the Office of a King to Govern and Rule, and to subdue our Enemies. Our Duty in this Particular is, to give up ourselves to be obedient Subjects of his; to be governed and ruled by him; to obey all his Laws; not to take Part with any Rebel; that is, not to cherish any one Sin; but diligently to pray for his Grace, to enable us to subdue them all; and then carefully to make use of it to that Purpose.

*Lastly*, He has purchased for all that faithfully obey him, an eternal, glorious Inheritance, the Kingdom of Heaven, whither he is gone before to take Possession for us. Our Duty herein is, to be exceeding careful that we forfeit not our Parts in it; which we shall certainly do, if we continue Impenitent in any Sin. *Secondly*, Not to fasten our Affections on this World, but raise them up to Heaven and heavenly Things, according to the Precept of the Apostle, Col. iii. 2. *Set your Affections on Things above, and not on Things on the Earth*; continually longing to come to the Possession of that blessed Inheritance of ours;



\* ours; in Comparison whereof, all Things here below  
 \* should seem vile and mean to us.

\* This is the Sum of that Second Covenant we are  
 \* now under; wherein you see what Christ hath done,  
 \* how he executes those three great Offices of *King*,  
 \* *Priest*, and *Prophet*; as also what is required of us,  
 \* without our faithful Performance of which, all that  
 \* he hath done shall never stand us in any Stead; for he  
 \* will never be a *Priest* to Save any, who take him not  
 \* also for their *Prophet* to Teach, and their *King* to Rule  
 \* them; nay, if we neglect our Part of this Covenant,  
 \* our Condition will be yet worse than if it had never  
 \* been made; for we shall be to answer, not for the  
 \* Breach of Law only, as in the first Covenant, but  
 \* for the Abuse of Mercy, which is of all Sins the most  
 \* provoking. On the other Side, if we faithfully per-  
 \* form it; that is, set ourselves heartily to the Obeying  
 \* of every Precept of Christ; not going on wilfully in  
 \* any one Sin, but bewailing and forsaking whatever  
 \* we have formerly been guilty of, it is then most cer-  
 \* tain that all the forementioned Benefits of Christ be-  
 \* long to us.

\* And now you see how little Reason you have to cast  
 \* off the Care of your Souls, upon a Conceit that they  
 \* are past Cure; for it is plain that they are not; nay,  
 \* certainly, they are in that very Condition, which of  
 \* all others makes them fittest for our Care. If they  
 \* had not been thus Redeemed by Christ, they had been  
 \* then so hopeless, that Care would have been in vain:  
 \* On the other Side, if this Redemption had been such,  
 \* that all Men should be sav'd by it, tho' they live as  
 \* they list, we should have thought it needless to take  
 \* Care for them; because they were safe without it.  
 \* But it hath pleased God so to order it, that our Care  
 \* must be the Means by which they must receive the  
 \* Good even of all that Christ hath done for them.

And now, if you will but lay these Things to Heart,  
 your Reason and your Interest will both direct you  
 how to behave your selves. Methinks I hear some of  
 you, as Men deeply affected with the Sense of these  
 Things,

Things, with a serious and compassionate Regard to their Souls, crying out with St. *Peter's* Hearers, *Men and Brethren, what must we do to be saved?* I would to God, that every Man would make this Application to himself; and if they do not, it is too certain a Sign, that either they believe that they have no Immortal Souls, or that it is impossible they should for ever miscarry.

Give me leave a little to reason the Case with you, my dear Neighbours, to persuade you to take Care of your Souls. Are they made after the Image and Similitude of God? Why then will you suffer them to be transformed to the Image of Satan? Has God provided a Heaven of Happiness for them? Why will ye be so cruel and unjust to them, as to expose them to the intolerable Flames of Hell? Since God the Father hath rated them at the highest Value, and express his chief Concern for them; Why will ye neglect and undervalue them as Things of no Price? Since God the Son thought not his own Blood too great a Price for them; Why do you chuse to sell them for the trifling Vanities of this World? Since the Holy Ghost is continually at Work to preserve them; Whence comes it to pass, that ye hardly think them worth the slenderest Part of your Care? Since the blessed Angels are employed in ministering unto them; Why do you defeat all their Endeavours for your Good? Since they rejoice at the Conversion of Souls; Why will ye refuse to afford them this Matter of Rejoicing, where the greatest Advantage will be your own? Wherefore do you seek to gratify our common Adversary the Devil so far, as to permit him to disappoint the gracious Purposes of God towards us? Oh! that Men can be so senseless, as to see their Souls perishing before their Eyes, without Remorse or Compassion! That they can pass Day after Day, without making any Offer or Attempt to recover them!

Consider, you have not only the Sin of your first Parents to be forgiven you, but also innumerable Actual Sins of your own; and those perhaps committed against the Light of your own Consciences, against the express

Command of God, against the Dictates of the Holy Spirit, against frequent Warnings and Admonitions from others, and contrary to many repeated Vows and Resolutions. These are Aggravations sufficient to sink a Soul into the Bottomless Pit; and yet still there is Hope, there is a Remedy even for such Sinners, if they repent and return from their Sins, and become sincerely obedient to the Laws of God, and accept the Lord *Jesus* as their King, their Priest, and their Prophet, God will for his Sake accept them. *Remember that ye were not redeemed with corruptible Things as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot, 1 Pet. i. 18, 19.* This was the Ransom of Souls which God required, and if you reject this, he will accept no other; and you do reject it, (and God so interprets it) if you do not accept him upon his own Terms; if you do not give up yourselves unto Christ, to be guided and governed, as well as saved by him; otherwise you renounce all your Part and Interest in his Blood, and do as it were declare you will not be beholden to him: And then surely you cannot complain that God is Unmerciful, if he take the Forfeiture, and condemn those who would not be Saved by him. The Promises and Threatnings of the Gospel, and all other the Methods which God hath used to reform and reclaim Sinners, are all Instances of his great Goodness to us, of his Zeal and Concern for our Happiness; and if we still continue to reject and set them at nought, how just as well as severe, will be our Condemnation? has he taken all imaginable Care to oblige you to be kind to yourselves, and faithful to your truest Interest, and will you still forsake your own Mercies? If you thus wilfully seek your own Ruin, how Righteous will it be in God to deliver you up to everlasting Misery!

Let me therefore beseech you, even by all that is Sacred and Serious, by every thing that is dear and precious to you, by your best Hopes, and the most important Concern of your Everlasting Being, to take Pity upon your poor Souls, to consider the Dangers whereto they are exposed, and to consult and comply with the Means of their Preservation.

Learn,



Learn, I pray you, to affect your Hearts with a serious Sense of your Danger, to repent earnestly of your past Sins. Sincerely resolve to be more Holy, Watchful and Circumspect for the Time to come. Pray earnestly for the Graces of God's Holy Spirit. Cherish in your Souls a lively Faith in the Mercies of God through Christ; and in all Respects as God shall enable you, and you shall be hereafter from time to time instructed, let your Prayers and your Endeavours be, that you may be wise unto Salvation. And that you may abound in all spiritual Wisdom and Understanding, and may be accepted as faithful Servants of God, and our Lord Jesus Christ, in the great Day of Accounts: As it is the earnest Prayer, so it shall be the constant Endeavour of,

*Your Affectionate Servant in Christ Jesus.*



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THE  
CHRISTIANS  
DAILY  
DEVOTION.  
WITH

Directions how to walk with God all the Day long.

**R**EMEMBER, I beseech you, that the Day is usually spent well or ill, according as you prepare yourself in the beginning of it: if you suffer vain thoughts to take possession of your Soul, when you awake, you have laid in Fewel for Satan to kindle all the Day after; wherefore it behoves you at your first awaking to begin with God, to endeavour to possess your Soul with an awful Reverence and Regard to him.

Therefore lift up your Heart to him in these or the like pious Ejaculations.

**E**ARLY in the Morning will I direct my prayer unto thee, and will look up, Psalm 5. 3.

*It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O most High! To shew forth thy loving kindness in the Morning, and thy faithfulness every Night, Psa. 92. 1, 2.*

*He might appoint wearisome Nights for us: so that when we lie down, we should say, when shall we arise, and the Night be gone? And should be full of tossings to and fro, unto the dawning of the Day, Job 7. 3, 4.*

*He might have scared me with Dreams, and terrified me through Visions, Job 7. 14. But, blessed be his holy Name! He hath made my sleep sweet unto me, Prov. 3. 24.*

When

When you have thus offered your first Thoughts to God, put on your Cloaths; and whilst you are so doing, meditate upon the General Resurrection at the last Day, when we shall all appear before the Great Judge of Quick and Dead: Think of the Mercy you have received in having one Day more granted you wherein to work out your Salvation: Let this excite your thankfulness for former Mercies; and accordingly as soon as you have dressed yourself, make your acknowledgments unto Almighty God, in this or the like manner.

### MORNING PRAYER.

I Thank thee, O Father, Lord of Heaven and Earth, for all thy Mercies bestowed upon me from the time of my Birth to this very Moment: I bless thee for my Creation, Preservation and all the Blessings of this Life, for my Health, Food, Raiment, Friends, and all other Comforts and Conveniencies; for Preserving and Watching over me the Night past, and for Raising me up in Health and Safety this Morning. But, above all, I bless thee for thy wonderful Love in Christ Jesus, for the means of Grace, and for the hopes of Glory. Lord! Endue me with a thankful Heart, evermore possess'd with a wonderful sense of thy Goodness and give me Grace to walk worthy of it.

Make me, I beseech thee, always mindful of that Solemn Vow and Promise which I entered into at my Baptism; and give me Grace to resist the Temptations of the Devil, the World, and my own corrupt Nature. Give me a due sense of all my former Transgressions, and work in my Heart an utter abhorrence of them, cause me to walk in thy fear all the Day long. Make me Humble, Peaceable, Contented; purifie my Heart from all vain Thoughts and Desires: keep my Tongue from Evil Speaking, Lying or Slandering; my Body in Temperance, Soberness, and Chastity, and in every respect let my Conversation be as becometh the Gospel. Let my Faith be unfeigned, my Love to thee sincere, and give me Grace entirely to trust and depend upon thy goodness in every thing. Grant me more and more of the Assistance of thy holy Spirit, to work in me



both to will and to do according to thy good pleasure. Make me industrious in my Calling, provident of my Time, obedient to my Superiors, just and loving to all Men. Preserve me from Sin, from evil company, and from Danger. Bless the King and all the Royal Family, with all the rest of our Governors, whether in Church or State; Bless him particularly whom thou hast appointed to Minister unto me in things pertaining to Salvation; make his labours effectual for the good of my Soul, and me willing to be guided and directed by him. Bless all my Relations, Father, Mother, Brother, &c. (as you stand related) Reward all my Friends and Benefactors, and forgive all mine Enemies. These things, and whatever else thou seest needful either for my Body or my Soul, be pleased in Mercy to bestow upon me for the sake of Jesus Christ our Saviour, who hath taught me thus to pray, Our Father, &c.

When you have in this manner made known your requests unto God, and are thereby entitled to his Blessing, Favour and Protection, the remaining part of the Day; you may as your occasions require, betake yourself to the works of your Calling. And I beseech you, resolve not to lose or mispend the day before you, remembring that when it is gone, you will see it again no more for ever.

But here I must advise you, as ever you hope to have your Prayers beneficial to you, not to behave yourself as too many do, who no longer remember what they have been praying for, and so lose all the benefit of your Prayers. You must be sure to call to mind the several things you have begg'd of God; at least, you must be habitually prepared so to do, whenever the occurrences of the Day shall give you occasion to remember them.

For instance. You have returned your thanks to God for Mercies already received, take care to walk worthy of them that he may not be provoked to deny his future Favours. You have begg'd fresh Mercies: wait in an humble assurance of God's Fatherly care over you, and believe that if you receive them not he knows that you are not yet prepared for them. As you have  
prayed

prayed for God's Holy Spirit, keep your mind pure, your thoughts holy, your Body Chast and Temperate, that you may be a fit Habitation for the holy Ghost. You desire strength to resist Temptations; do not give way to them when they come, and be sure not to run into their Embraces. You desire forgiveness of past sins; be careful not to add to your former account by committing new ones. You beg several Graces, labour to exercise them as God shall call you to it. To prevent *speaking* evil of your Neighbour, *think* no evil of him; and, if you hear any, live in hopes that it is a mistake, a calumny. You pray for Chastity; be temperate in your diet, modest in your apparel, let your speech be serious, avoid the Conversation of loose or vain Persons. If you would love God, reflect much on his mercies, especially in Jesus Christ. You desire to depend upon God; let this appear in every instance of his Providence towards you; be content with the want of those outward comforts which he thinks fit to deny you, and do not use any indirect means in any case to help yourself; for that would be to forsake your Maker, and to consult with the Devil. You pray that you may be loving unto all men; be ready and willing to shew all acts of kindness which shall be offered you. You desire God to forgive your Enemies; do you be sure to offer all reasonable and fitting terms of Reconciliation, and be willing and desirous to be made friends again. You pray for your Minister, that God would bless his Labours for your Soul's good; be you willing to be guided and directed by him.

Thus in these and all other particulars, which you shall have occasion to beg of God, labour to make your Prayers effectual by ordering your Lives and Conversations according to your Petitions and Wants. And, then, doubt not in the least but God will in most gracious manner, Hear and Answer you, as he knows to be most convenient and suitable to your condition, and especially to your better and more lasting Interest, that of your Soul, which will never be left unsupplied with such a Measure of the Graces of his

his Holy Spirit as you are from Time to Time fitted to receive.

And now that I may farther direct you in the well ordering of your Life every Day, I beseech you,

1<sup>st</sup>, *To resolve every Day to make it your Endeavour to Live in the Fear of God, and to obey him, whatever others do.*

You must expect to meet with many Temptations from wicked Men, from your own Lusts, and from Satan: But you must consider that these are the very Enemies you have Renounced in your Baptism; and that, If you do not abhor and forsake them, you will be false to the Covenant of your God, and be found Fighting against him: You then listed yourself under Christ's Banner, and engaged to Fight his Battles, in Opposition to the Kingdom of Darkness; and therefore if you give up your self to do Wickedly, you take part with the Enemies of God, and wretchedly betray the Interest of your Lord and Master.

Wherefore when thou art tempted to commit Iniquity, consider with thyself the great Danger thou art in of losing the Favour of God, and being deprived of the gracious Assistances of his Holy Spirit, without which thou art not able to think or do any thing that is good. Consider that every Time thou ventur'st upon Sin, thou rejectest God, and choos'st to lose his Friendship and Grace, and to do despite unto him, like the Jews, who chose *Barabbas* the Murderer, and rejected Christ their Saviour. Remember that *God hateth all Workers of Iniquity*, Ps. 5. 5. 11. 5. and that he counteth them his Enemies, Rom. 8. 7. Ps. 7. 11. Ja. 4. 4. 6.

Remember the dreadful and irrevocable Damnation of so many Thousands of Angels created to Glory; and that for one Sin. Remember the dismal Effect of *Adam's* Transgression, not only upon himself, but upon all his Children that should be born after him to the World's End.

Remember the Torments and Death our Saviour suffered to Redeem us from Sin. Consider the great Mercies which God hath vouchsafed to thee. That he made thee of nothing according to the Likeness of himself; and



and appointed thee for so noble a Purpose as to Serve him in this Life, and to Live and Reign with him in Glory hereafter, and that for the present he hath made all the Creatures thy Subjects and Servants. That when thou hadst made thy self subject to Eternal Punishment, God redeemed thee, and delivered his own Son to Death for thy Sake.

That he hath called thee to the State of a Christian, and thereby admitted thee to be Partaker of all the Means of Grace here, and the comfortable Hopes of Glory hereafter.

That he from Time to Time supplies thee with the Assistance of his Holy Spirit.

That he alone preserveth thy Life from all Dangers, and thy Soul from all Temptations : That he hath often knocked at the Door of thy Conscience ; and all, to engage thee to forsake Iniquity, to work out thy Salvation, and to be Eternally Happy.

Lay these things to Heart I beseech you, and fear not to be accounted Scrupulous or Précise by those who would Entice or Fright you from your bounden Duty ; but esteem it rather your Glory to be counted a Fool for Christ ; and rejoice that you are thought worthy to suffer for his Name. Heaven is worth all the Pains of getting thither.

Howsoever the Generality of the World may make little Account of offending God ; tho' the Sinner may be praised in his Lusts, and wicked Men exalted : Yet most certain it is, and the Holy Spirit of God affirmeth it, *1 John 3. 8. He that committeth Sin is of the Devil,* and therefore shall receive his Portion among Devils at the latter Day. *The Wicked shall be turned into Hell, and all the People that forget God, Ps. 9. 17.*

And if you seriously consider these Things, as you will avoid Sin, so will you

2dly, Arm yourself against evil Company, that great Snare of the Devil ; which hath ruined a World of Souls. If one be infected with the Plague or Leprosie, you will avoid him as you value your Life or Health : Now there is no such Plague as Wickedness, it destroys Body and Soul too, and is exceeding infectious, so that, if

if you trust yourself with the Company of such Persons, you run into Temptation and a Snare, and 'tis great Odds but you will be led Captive thereby. Wherefore, as you tender your own Safety, and dread the Displeasure of Almighty God, avoid the Company of wicked Persons, lest you be Partaker of their Sins and their Plagues too. And let your Conversation be with those that fear God; these will confirm you in those holy Resolutions you have taken up; these will animate and encourage you to be faithful in them; these will bear you Company towards Heaven, and make your Journey comfortable and easy to you.

3dly, Allow yourself no Time to be idle, but be diligent in your Lawful Calling, and cheerfully depend upon God for his Blessing, and never doubt of it whilst you are thus found in his Way.

'Tis commonly observed, that the first Step to Wick- edness is Idleness; and indeed there is little Hopes of any one being a good Man or a good Christian who has no Care of his Time. 'Tis then that the Devil is most busy with us, when we ourselves are least employed: So that, if there were nothing else in the careless Ex- pence of Time, besides the Danger of Temptation, a wise and good Man would be sure to take Care to be well employed. But it is a Sin too, to be Idle, for the Prophet *Ezekiel*, ch. 16. 49. tells us, that it was one of the Sins of *Sodom*; and the Author of the Book of *Eccle.* ch. 33. 27. observes, that it *teaches much Evil*. And therefore you must ever account it as an high and crying Offence against Almighty God, who requires that you should improve all your Time to good and useful Pur- poses, who has intrusted you with it as with a Talent; which, if you do not improve according to his Intent and Design, to his Glory and the Good of others, he will be sure to require it at your Hands, and bring you to a Severe Reckoning for it.

And now, having charged you with the Conscientious Observance of these three Particulars, I shall in more especial Manner apply myself to *Four* Sorts of Persons into whose Hands this little Treatise is likely to fall, *viz.* To the *Youth, Children, Servants, Poor People*. And here, I beg of every one of you to consider the several Circumstances

Circumstances wherein you are placed, and to make it your sincere Endeavours to behave yourself accordingly.

1st. *To the Youth*, Those of your Age are too apt to indulge themselves in a Neglect of God and the Concerns of their Everlasting Salvation. Ask your own Heart, whether you do not flatter yourself that you will repent and be good hereafter, when this or that Desire or Lust is satisfied, such or such a Pleasure enjoyed? And have you not so gone on from Day to Day, and that perhaps for a long Time? Oh consider! If this be your Case, it is a very bad and a dangerous one, and if not speedily amended, is likely to end in great Sorrow and Bitterness: This is a State of Disobedience, of Enmity against God, whereby you are become the Subject of his Wrath, Anger and Displeasure. And what Wise Man would continue one Minute in such Circumstances! Who would run so great an Hazard of his Soul, which is more worth than Ten thousand Worlds? For it is God's infinite Mercy that you are not consumed. But, Consider farther, you have a great deal of Business to do, even to work out your own Salvation, and that must be done by *patient Continuance in Well-doing*. God sent you into the World to Serve him, and gives you every Day of your Life for that Purpose: How foolish then is it for you to play away that Candle which was allotted you to Work by, and then to think of beginning when great Part of your Time is spent and gone?

Besides, the present is the only Time; and the longer you defer, the more listless and unfit you will be; when you have accustomed yourself to Evil it will grow familiar to you, and you will be as uneasy to part with it, as Men usually are with an old Acquaintance in whose Company they have long delighted: Nay, the Prophet *Jeremy*, Chap. 13. 23. says, *It is as easy for the Ethiopian to change his Skin, or the Leopard his Spots, as it is for those to do well who are accustomed to do Evil*; That is, it is next to an Impossibility.

But what if God should in his just Judgment withdraw his Grace from you? what if he should take the Forfeiture and seal your Condemnation? Consider it, You have provoked him to do it; he may justly do it, and



and what Security have you that he will not do it? The Advice he gives every one of us is, *To Day, if ye will hear his Voice, harden not your Hearts: This is the accepted Time, this is the Day of Salvation*; and if we let this Day slip, we have reason to fear the Approach of the Night wherein no Man can Work, when the Things belonging to our Peace will be hidden from our Eyes. Surely it is a most dreadful Thing to be forsaken by God, and given over to our own Hearts Lusts, to walk in our own Counsels.

Wherefore, young Man! Remember thy Creator in the Days of thy Youth, and do not make Provision for Shame and Sorrow in thy elder Years. Think not that God will be put off with the Dregs and Refuse of thy Days: *Offer it unto thy Governor, would he accept it?* No certainly, he would despise thee, and thy Offering; so will God too. Keep Innocency whilst young, and it will yield thee unspeakable Comfort all thy Life long; and thou wilt lay up a good Foundation also against the Time to come. Behold Life and Death are set before thee; *if thou wilt enter into Life keep the Commandments*. Early employ thyself in so doing.

Again, Your Age is too subject to the love of sensual Pleasures. Let me beseech you to have an especial guard over all your Senses, and avoid all Provocations and Temptations to Lust and Wantonness; such are the Company of unclean Persons, indecent Discourse, lascivious Pictures, Books and Songs, Intemperance in Meat and Drink, &c. all which will be apt to add Fuel to your Lusts. Allow not in yourself any unchaste Thoughts, Words or Actions; but be serious and sober-minded, Humble, Modest, Pure: Remember that no unclean Person shall enter into the Kingdom of God.

2dly. *To Children*. Do you be sure to make a Conscience of Loving and Honouring your Parents; and remember that the Commandment that enjoins it is the first Commandment with Promise; and that a grievous Curse is annexed to the violaters of it. *The eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out and the young Eagles*

*Eagles shall eat it*, Prov. 30. 17. That is, such a disobedient Child shall die an unnatural, untimely, and ignominious Death; and the too many wretched Examples of publick Justice are sad instances of this Truth.

3dly. *To Servants.* Let me beseech you in the Words of the Apostle, Eph. 6. 5, &c. *Be obedient unto them that are your Masters according to the Flesh, with fear and trembling, in singleness of Heart, as unto Christ; not with Eye Service as Men pleasers, but as the Servants of Christ, doing the Will of God from the Heart. With good Will doing Service as to the Lord, and not to Men; knowing that whatsoever good thing any Man doeth, the same shall be receive of the Lord, whether he be bond or free.* Again, 1 Pet. 2. 18. *Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward. For this is Thank-worthy, if a Man for Conscience towards God, endure Grief, suffering wrongfully; For what Glory is it, if when you be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable unto God, for even hereunto were ye called, &c.*

4thly. *To the Poor.* The Providence of Almighty God hath placed you under difficult Circumstances of Life, and daily reads you a Lesson in a more particular Manner to depend upon him. This you may be assured of for your Comfort, that you are under God's constant and immediate Care: And one Advantage you enjoy above the Rich in your Journey to Heaven, that you are not clog'd and hindred in your course thither by those manifold Encumbrances which lie on them. Of them our Saviour hath said, *That it is very hard for them to enter into the Kingdom of Heaven*, Mat. 19. 24. Their Temptations are proportion'd to their abundance; their Cares are more, and their Distractions greater: So that you have no Reason to envy them, nor repine at your own Condition: And these are chiefly your Temptations, and against these you must be more particularly watchful. Certainly, if you consider Things aright, you will find that your Store-house is the most sure, your Supply most certain; for you are immediately in the Hands of God, of him who *feedeth the Ravens* and

*cloatheth the Grass of the Field;* so that you may be much more assured that he will cloath you.

What God requires of you is, That you be Diligent and Painful, Frugal and Provident; that you carefully avoid those Sins which your Poverty may tempt you to; as Falshood and Deceit, murmuring and repining; that you serve God with a quiet Mind, and live in constant Hopes and Expectation of the Heavenly Treasure; that you endeavour to be Humble, Holy, Heavenly-minded, always remembering that he is the poorest Man who is poor in Grace. Your Saviour had not where to lay his Head; let his Example serve to reconcile your low Condition to you, and let your religious Behaviour under it be the Means to Sanctifie it.

And now let me advise every one of you how to behave yourselves in the Evening of every Day. And here I beseech you, call yourselves every Night to a strict Account for the Actions of the past Day. Ask yourselves what you have been doing, what Company you have kept, what Temptation you have met with, what Sins you have committed, what Corruptions you have subdued, what Experience you had of God's Goodness, and how you have entertained them, what use you have made of his dealing with yourself or others; In a Word, what Progress you have made Heavenwards: And evermore account that Day lost wherein you have not done or received some Good. Humble yourself before God for every Neglect of your Duty in the Day past, and be sure to express your Thankfulness to Him for every Opportunity you have met with of doing or receiving Good.

Thus if you daily sum up your Estate with God, you need not be afraid of a long and uncertain Reckoning, you will constantly see what you have to expect and answer for, and may prepare yourself accordingly.

And when you have so done, you may with much Comfort and Assurance address yourself unto Almighty God, in these or the like Words.

Evening



## EVENING PRAYER.

**I**N an Humble Acknowledgment of my manifold Sins and Iniquities which I from time to time, and more especially this Day, have committed against thee both in Thought, Word and Deed; I now prostrate myself before thee, O Lord of Heaven and Earth, beseeching thee for the Sake of *Jesus Christ* my only Lord and Saviour, to be merciful unto me, and forgive me. Humble me O Lord, that I have not rendered unto thee according to thy Mercy and Loving-kindness; that I have been Forgetful and Disobedient, and have sinned against Heaven and in thy Sight. Let thy Holy Spirit sanctify me throughout, and give me more and more Grace and Strength, whereby I may be enabled to subdue all my Sinful and Corrupt Affections: And grant that I may improve the remainder of my Days with all possible Care, and give all Diligence to make my Calling and Election sure, that I may persevere therein unto Death, that at last I may attain everlasting Life. Enable me by Faith to embrace the Promises, and obey the Precepts of the Gospel. Let thy Word be my Rule and Counsellor. Settle in my Soul a constant desire and endeavour to Fear, Serve and Remember thee. Give me a gracious Heart and a good Understanding to keep thy Commandments at all times. Prepare me for every Condition thou hast designed me; and let every Instance of thy Providence engage me to cleave more stedfastly unto thee, and to glorify thy great Name; and in all Things let me still look up unto *Jesus*, the Author and Finisher of my Faith. Make me more and more sensible of the Vanity, the Shortness and Uncertainty of this Life, and of the Eternity of the next. Let my great Concern here be for the Glory of thee my God, and the Interest of my precious and immortal Soul. And let my Thoughts be much employed on that Day when God shall judge the Secrets of Men by *Jesus Christ*. Suffer me not in a short Life to make way for eternal Misery; but let me make it my constant Business to prepare myself to be Happy for ever with thee.

Enlarge and bless thy Holy Catholick Church with more abundant Peace, Purity and Concord. Pardon the crying Sins of the Nation wherein I live: Give us Grace to search and try our Ways and turn unto thee our God. Make us a People peculiar to thyself, zealous of good Works. Bless the King and all that are in Authority under him: Bless the Ministers of thy Holy Word and Sacraments, my Parents, Brothers, Sisters, Master, Fellow Servants, &c. (*as you stand related*) Reward all my Friends and Benefactors, and forgive all mine Enemies. Be merciful to all afflicted Persons; Sanctifie their Afflictions unto them, give them Patience under them, and an happy Issue out of them.

Accept my Praises and Thanksgiving for all thy Mercies vouchsafed me in this Life, and for the Hopes of a better. And now that I am going to take my Rest and Sleep, let me consider that thou Lord only makest me to dwell in Safety: whether I sleep or wake, live or die, let me be found thine own, to thy eternal Glory, and my everlasting Salvation, through Jesus Christ, in whose blessed Name and Words, I sum up my imperfect Prayers, Saying *Our Father*, &c.

Thus having waited upon God by solemn Prayer, and committed yourself to his Protection, go to Rest with an holy Confidence of it, and with a serious Meditation of your *last Hour*: Let the Night put you in Mind of the many Days of Darkness, let your Bed make you mindful of your Grave, and your Sleep of your Death: And so compose your Soul, as if you expected not to awake till the Morning of the Resurrection.

*Note, It is very requisite to read a Psalm and a Chapter out of the old or new Testament every Morning and Evening, either before or after Prayer, as best suits with your Devotion and Leisure.*

*The foregoing Prayers may be used by a Family, by changing the singular Number into the Plural. Instead of (I) say (we) instead of (my) say (our)*

# P R A Y E R

For the Use of a Servant.

**A**Lmighty God, by whose good Providence the various Orders and Degrees of Men are appointed; Make me content with that State of Life to which it hath pleased thee to call me, and thankful that thou hast any way put it in my Power by honest Labour to earn my Bread. O let it never be so much my Care to get higher in the World, as to advance myself in thy Favour. Pardon, I beseech thee, all the Sins of my past Life, and grant me the Assistance of thy Grace and holy Spirit, that I may no longer be a Servant of Sin, or a Slave to any Lust; but make me so faithful and diligent, humble and obedient in the Business of my Place and in thy Service, that I may at last be found in the Number of those who shall enter into the Joy of their Lord.

O Lord, send down thy Blessings both Spiritual and Temporal upon the King and all who are put in Authority under him, upon the Ministers of thy holy Word and all Sorts and Conditions of Men among us, High and Low, Rich and Poor. More especially, I beseech thee to bless and prosper my Master and Mistress, with their Children and Relations, and all my Fellow Servants. Grant that we may all live together in Peace and Love; that we may all be Partakers of thy Grace and Loving-Kindness in this World, and in thy good Time may enjoy eternal Happiness with thee in the World to come, through Jesus Christ our Lord. *Amen.*

*Our Father, &c.*



✧ *If at any Time repining and discontented Thoughts arise in your Heart, take care to discourage them by such Reflections as these.*

My blessed Redeemer, who is Lord of all, condescended to take upon him the Form of a Servant for my Sake, why then should I refuse to be a Servant to others? If I faithfully discharge the Duties of my Place, I know I shall be as acceptable to my God, as any that enjoy the highest Station. If I be found in the Way of Righteousness I shall be exalted in due Time, however abased for the present.



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A N

Historical CATECHISM,

For the Use of

YOUNG CHILDREN.

With PRAYERS.

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[N. B. **T**HE following Catechism is not to be taught by Book, but by Word of Mouth, in the Way of familiar Discourse, so as to make it an Entertainment to the Child, instead of a laborious Task; the School-Master, as he goes along, enlarging upon some of the remarkable Circumstances in the Life of each Person mentioned, and making thereon such Reflections as may improve the Mind of the Child, engage his Attention, and make him desirous to read the Bible; where (he should be told) those several Particulars are fully related.]

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*Question.*

**W**HO is the Maker of all Things?  
*Answer.* God.

Q. Of what did he make Man?

A. Of the Dust of the Earth.

Q. Who was the first Man?

A. Adam.

Q. Who was the first Woman?

A. Eve.

Q. Where did God place them?

A. In the Garden of Eden,

Q. Why

Q. Why were they turned out of the Garden of Eden ?

A. Because they sinned against God.

Q. What was the Sin that they committed ?

A. They eat of the forbidden Fruit.

Q. Who tempted them to Sin ?

A. The Serpent tempted *Eve*, and She tempted *Adam*.

Q. Who killed his Brother ?

A. *Cain*.

Q. Why did he kill him ?

A. Because *Abel's* Offering was more pleasing to God than his.

Q. Who was translated, that he should not see Death ?

A. *Enoch*.

Q. Who was the oldest Man ?

A. *Methuselah*.

Q. How did God destroy the old World ?

A. By a Flood of Waters.

Q. Who was saved in the Ark ?

A. *Noah* and his Family.

Q. Why did God shew him so much Favour ?

A. Because he was only righteous in his Day.

Q. Who was the faithfulest Man ?

A. *Abraham*, the Father of the Faithful.

Q. How did God prove him ?

A. By commanding him to offer up his only Son

*Isaac*.

Q. Who wrestled with an Angel of God ?

A. *Jacob*, who was afterwards called *Israel*.

Q. Who was sold into *Egypt* by his Brethren ?

A. *Joseph*.

Q. Who delivered the ten Commandments written by God upon two Tables of Stone ?

A. *Moses*.

Q. Who led the Children of *Israel* into the promised Land ?

A. *Joshua*.

Q. Who was the strongest Man.

A.



*A. Sampson.*

Q. Who was the Man after God's own Heart ?

*A. David.*

Q. Who was the wisest Man ?

*A. Solomon.*

Q. Who was the patientest Man ?

*A. Job.*

Q. Who prayed, that it might not rain for three Years.

*A. Elias.*

Q. What was the Sin of the Jews, at which God was most offended ?

*A. Idolatry, and the Worship of false Gods.*

Q. Who came out from the Lions Den unhurt, because he would pray only to God ?

*A. Daniel.*

Q. Who were preserved safe in the Fiery Furnace, because they would not worship the Golden Image ?

*A. Shadrach, Meshach and Abed-nego.*

Q. Who is the Saviour of the World ?

*A. JESUS CHRIST, the Son of God.*

Q. Who was the Mother of Christ ?

*A. The Virgin Mary.*

Q. Had she any Authority over him in his Ministry ?

*A. No ; none at all.*

Q. Where was Christ laid ?

*A. In a Manger.*

Q. Who commanded the young Children to be destroyed ?

*A. King Herod.*

Q. Who was the Fore-runner of Christ ?

*A. John Baptist.*

Q. How many Apostles had Christ ?

*A. Twelve.*

Q. Who was the beloved Disciple ?

*A. John.*

Q. Who denied Christ, and was forgiven on his Repentance ?

*A.*

*A. Peter.*

Q. Who betrayed Christ, and hanged himself in Despair?

*A. Judas.*

Q. Who was chosen in his Stead?

*A. Matthias.*

Q. Who condemned Christ to be crucified?

*A. Pontius Pilate, the Roman Governor.*

Q. Whom did Christ raise from the dead?

*A. Lazarus.*

Q. Who was eaten alive by Worms for Pride and Blasphemy?

*A. Herod.*

Q. Who were struck dead, for lying to the Holy Ghost?

*A. Ananias and Sapphira.*

Q. Who was converted from being a Persecutor, and became a great Apostle?

*A. Paul.*

Q. Which was the first Christian Church?

*A. The Church of Jerusalem.*

Q. Where were the Disciples first called Christians?

*A. At Antioch.*

Q. Where is the true Christian Doctrine to be found?

*A. In the holy Bible; which it is the Duty of all Christians to read and study carefully.*

*Master.* Set an high Value then, My Child, upon that good Book, and make it your constant Study. It is the Word of God, and the only infallible Guide to Eternal Life. And I pray God, Give you his Grace to believe what it teacheth, and to practice what it commands, that so at last you may obtain what it promiseth, through JESUS CHRIST our Lord.

*Scholar.* Amen.

A P R A Y.

## A

## P R A Y E R

To be used by a Child in the Morning.

**O** LORD God Almighty, Maker and Governor of the World ; Thou givest me Life and Health and all Things that I enjoy. I am thy Creature, thy Child and thy Servant. I humbly bow my Knees before thee, and thank thee from the bottom of my Heart for all thy Blessings ; but above all, for that I am brought up in the true Faith of thee and of thy Son Jesus Christ.

I will remember thee my Creator in the Days of my Youth, and study to live according to thy Commandments. Keep me, I beseech thee, from every Thing that might hurt either my Body, or my Soul, and be thou my Guide, to lead me in the Way I should go this Day, and all my Life.

Make me dutiful to my Parents, humble and obedient to them that are set over me, thankful to my Benefactors, tender hearted to such as are in distress, courteous and obliging to all, ready to be reconciled and to forgive, and in all Things to do unto others what I would they should do unto me ; that so I may daily grow in Grace and in thy Favour, and at length obtain thy heavenly Promises, through Jesus Christ our Lord ; in whose blessed Name and Words I pray, not for myself alone, but for all Mankind.

*Our Father, &c.*

A PRAYER



A

## P R A Y E R

To be used by a Child in the Evening.

**B**LESSED and glorious Lord God, the Father and Preserver of Men ; thou art about my Path and about my Bed, and spiest out all my Ways. O look upon me this Night with thy Favour, and guard me by thy Power and Goodness, that I may lay me down in Peace, and take my Rest ; for it is thou Lord only, that makest me dwell in Safety.

\* [Let thy Mercy pardon, and thy Grace amend whatsoever thou hast seen amiss in me this Day, and let the Sense of thy Presence and Providence ever prevail in my Heart and govern my Behaviour.]

Preserve and defend likewise, I most earnestly beseech thee, [*† my dear Father and Mother, my Brothers and Sisters,*] my Relations, Friends and Benefactors, together with all that are under this Roof, and give unto us and to all People Grace to Love, and Fear and Serve thee as we ought to do, that thou mayest love and bless us and make us happy in this World and in that which is to come, according to thy Mercy in Christ Jesus our only Lord and Saviour.

*Our Father, &c.*



[\*] If the Child be old enough to have a proper Notion of Duty and Sin, this to be added.

. [†] These Words to be varied, or omitted as Circumstances may require.

F I N I S.